F
152
.2
.R63
Copy2

Class F152

Book .2

PRESENTED BY

.R63

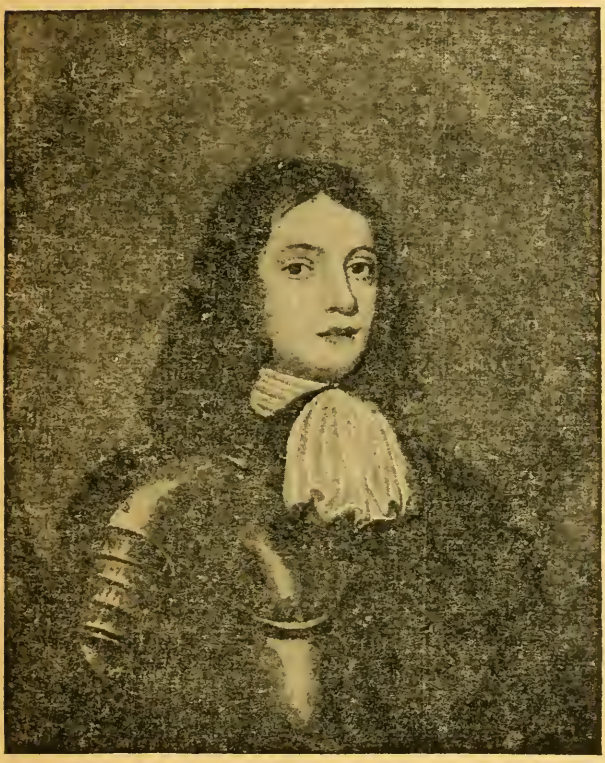
Copy 2

WILLIAM PENN

Founder of Pennsylvania

By

LUCY B. ROBERTS



PENN IN ARMOR, 1666—Aged 22
Painted in Ireland
Presented by his Grandson to The Historical Society of Pennsylvania

Issued by

The Religious Society of Friends
(Quakers)
302 Arch Street, Philadelphia

1919

William Penn's Treaty with the Indians, at Philadelphia, 1683.
Painted by Benjamin West, 1771. From John Boydell's Engraving, 1775.

WILLIAM PENN

Founder of
Pennsylvania

By LUCY B. ROBERTS

Issued by

The Religious Society of Friends
(Quakers)
302 Arch Street, Philadelphia

1919

Copy 2.

F 152
.2
.R63
Copy 2

WILLIAM PENN

CHAPTER I.

It was during the stormy time of the great Civil War in England that William Penn was born, in 1644, at his father's house on or near Tower Hill in London. His boyhood, too, was spent in stirring times. This gave an intelligent boy like William Penn opportunity to hear much about public affairs, especially as his father was an admiral, and had served in the navy under Charles I., before that monarch lost his kingdom and afterwards his life. Admiral Sir William Penn was an important man, and very ambitious, especially for his son. He had gained a great many honors. When he was thirty-one he was made Vice-Admiral of the British Navy, and was very active under King Charles II. when he came to the throne.

William Penn was a bright, active boy, fond of sports, and enjoying a joke as much as any. And yet he thought of other things besides fun and worldly advantage, for he tells us, in one of the books which he wrote years afterwards, that one day when he was a little boy he was sitting alone in his room thinking, when a strange feeling of being

comforted came over him, and he felt as though the Lord God was right there with him. He thought that from this time he loved the Lord and wished to serve Him, although there were times afterward when he seemed to be careless about it.

We do not know much about how he spent his boyhood, except that he went to Chigwell, in Essex, to school until twelve years old, and also had a tutor at home. One thing that happened when he was eleven years old he seems to have remembered very particularly. Thomas Loe, a Quaker preacher, was in the neighborhood of his home in Ireland, and Admiral Penn thought they ought to do as the Bereans whom the Bible tells about, and hear him before they judged him. So the Friend was invited to their house, and when he had opportunity he preached to them with such earnestness that one of the servants cried out loud, and the Admiral shed tears. His son William sat there and wondered, "What if they would all be Quakers!"

Life at Oxford, 1660-1662.

When he was sixteen he was sent to Christchurch, Oxford, as a gentleman commoner. He was energetic and thorough, both at study and in all the athletic sports of the day, being particularly fond of fencing. He made excellent friends there, and enjoyed friendship with a number of them all his life.

One day, while a student, he went to a meeting of Friends, and there heard the very same Friend, Thomas Loe, who had impressed him so much when he was a boy at home.

All William Penn's desire to walk more closely with God seemed to be again aroused, and he and some other students held little meetings by themselves. They also refused to go to the other religious services, partly because they were often under the care of people unfitted for such a serious office, and also because they thought students should not be compelled to worship in a prescribed manner. For this they were fined. Charles II. sent a command that a surplice should be worn by every student; this tried William Penn and some others much, as they thought it an unfair interference, and they showed their indignation so strongly that they were expelled. His father was very angry not only because his son was expelled, but because he did not like the Quaker influence. He tried to persuade William to give it up. At first he was kind and gentle with him; but when his son refused to yield, the father resorted to blows and sent him out of the house.

Studies in France, 1662-1664.

William had a loving mother who pleaded for him, so that his father, who was really

an affectionate man, relented, and tried another plan. He sent his son to France with some people of rank. They went first to Paris, where there was much to tempt him, but he seems to have resisted the evil. Thence he went to Saumur and studied there in the Protestant College.

He also became an excellent French scholar, and gained the polish of manner for which the French are noted. Pepys tells us that he was at that time "a most modish person, grown a fine gentleman."

One evening, while in Paris, a man attacked him for an imagined affront. Penn, like all the young men of the time, was armed; he defended himself and defeated the man. When he found he had the man at his mercy he let him go without injury. Years after, he spoke of this incident, saying it showed "what envy, quarrels and mischiefs have happened among private persons upon their conceit that they have not been respected" in some small matter of form.

"Suppose he had killed me," he added, "or I, in my defence, had killed him. I ask any man of understanding or conscience if the whole round of ceremony were worth the life of a man, considering the dignity of his nature and the importance of his life with respect to God his Creator, himself and the benefit of civil society?"

Leaving France, he travelled into Italy to study its language and literature; but from Turin he was recalled by his father, in 1664, when twenty years old, in order to help in the affairs of the family, his father having received notice that he was to command the fleet, under the Duke of York, against the Dutch.

He now began to study law till the plague broke out. When the Dutch war began, he went with his father, but returned with letters for the King, 1665.

To his father he thus describes the interview:

"I took post to London and was at London the next morning by almost daylight. I hastened to Whitehall [the King's residence], where, not finding the King up, I presented myself to my Lord of Arlington. At his Majesty's knocking he was informed that there was an express from the Duke, at which, earnestly skipping out of bed, he came only in his gown and slippers, who, when he saw me, said: 'Oh, it's you? How is Sir William?' He asked how you did several times. He was glad to hear your messages."

Within a year of this time gay London was saddened by the plague, the horrors of which would take pages to describe. William Penn naturally felt deeply impressed by

it, and he seemed again to desire to turn to a more earnest manner of living.

We have seen that he had remarkable opportunities to gain power at court, on account of his father's intimacy with the Duke of York, the heir to the crown. The Admiral wanted him to make use of this influence, and becoming alarmed at his son's more thoughtful manner, he hurried him off to Ireland to be with the Duke of Ormond. William found a better company of young nobles here than in England, where there was so much evil. For a time he entered heartily into their gaiety. He was only twenty-two, lively and handsome. It is thought that the portrait of William Penn in armour was painted at this time, 1666.

While Penn was in Ireland a mutiny arose among the soldiers at Carrickfergus, and he was sent to help to subdue them. He did this so well that he was reported to have "acquitted himself in that action to his no small reputation."

William Penn Becomes a Quaker, 1667.

His father now wished him to take charge of his Irish estates, which he did so well that the Admiral was delighted. On one occasion when in Cork on business, he again heard the Friend, Thomas Loe, who had visited his father's house in his boyhood. He preached on the subject, "There is a faith

which overcometh the world, and there is a faith which is overcome by the world." At this time William Penn received a most earnest call to love and serve his Heavenly Father, and he became a Quaker, 1667. At another meeting in Cork he and others were arrested and taken before the Mayor; but when the latter saw William's dress he thought there must be some mistake, and offered to release him. Penn was brave enough to refuse, for he knew all had been unlawfully arrested, and he would not accept his liberty and leave his companions in prison. He wrote to Lord Orrery, President of the Council, asking his help, which was given.

After procuring release from prison for those who were arrested with him as well as for himself, he had a still greater difficulty to face. His father having heard of this experience sent for him, and, finding such a change in him, became very angry at this disappointment of all his hopes, and again sent him from the house. His devoted mother helped him, and at last his father consented to have him supported at home, but would not see him.

For some time after William Penn became a Friend he dressed just like other men at that time; he also wore his sword. One day William Penn met George Fox and asked him whether it was right to wear a sword.

George Fox replied, "I advise thee to wear it as long as thou canst." Soon afterwards they met again, and George Fox asked, "William, where is thy sword?" Penn replied, "Oh, I have taken thy advice, I wore it as long as I could;" which shows that he soon thought it wrong for a follower of Christ to carry a weapon intended for killing his fellow-men.

When twenty-four years old William Penn became an earnest preacher. He also wrote much on religious subjects. Indeed, during his entire life he wrote pamphlets and books, when he had opportunity, on such subjects as pure religion, freedom of conscience, and peace among nations. "No Cross, No Crown," "Some Fruits of Solitude in Reflections and Maxims," and "Rise and Progress of the People called Quakers," are the best known of his books. The first-named was written in 1669 while he was a prisoner in the Tower of London, where he was imprisoned because some of his statements were misunderstood, and kept without trial for seven months, until he was unexpectedly discharged by the King.

Trial of William Penn and William Mead.

In 1670, the Conventicle Act, passed in 1664, was renewed. It was intended to suppress all religious meetings conducted in any other manner than according to the practice

of the Church of England. The Friends continued their meetings as though there had been no such law, as they felt it was an unjust one, and they thought they ought to obey God rather than man. Going to one meeting in London, they found the doors closed by soldiers; so they gathered about the door, where, after standing in silence some time, William Penn began to speak. Soon he and William Mead were arrested by constables. It was charged that they did "with force and arms unlawfully and tumultuously assemble and congregate themselves together to the disturbance of the peace of the said Lord and King"—"to the great terror and disturbance of many of his liege people and subjects," etc. There were many mistakes in this. The date was wrong, the Friends were not armed, and only the soldiers had used force. As it had all been in the street and not in any conventicle or meeting-house, the Conventicle Act did not fit the case; so there was no law against it. William Penn's knowledge of English law enabled him to see this, and also to speak in his own defence. The trial began on the eleventh of Ninth month (September) and was adjourned till the thirteenth.

The bench would not listen long, and he was hurried away to the bale-dock*, with

* An enclosed place, at the extremity of the court-house, in which he could neither see nor be seen.

William Mead, who had also spoken in his own defence. The Recorder then began to charge the jury. William Penn heard a part of this charge, and raising his voice so as to be heard at a distance, said:—

"I appeal to the jury, who are my judges, and to this great assembly, whether the proceedings of the court are not most arbitrary, and void of all law, in endeavoring to give the jury their charge in the absence of the prisoners. I say it is directly opposite to and destructive of the undoubted right of every English prisoner, as Coke on the chapter of Magna Charta speaks."

After this the prisoners were taken to their cells. The jury were sent out, and, after an hour-and-a-half, returned. The foreman, Thomas Veer, was asked: "Is William Penn guilty of the matter whereof he stands indicted in manner and form, or not guilty?" The foreman answered: "Guilty of speaking in Gracechurch Street."

The Recorder was displeased, and said, "You had as good say nothing"; and, later on, "Gentlemen, you shall not be dismissed till we have a verdict that the Court will accept, and you shall be locked up, without meat, drink, fire or tobacco; you shall not think thus to abuse the Court: we will have a verdict by the help of God, or you shall starve for it."

The jury were kept for two nights without food, drink, or any convenience. On the 15th they were again called and gave a verdict of "Not Guilty." Edward Bushel was one of the most determined of this noble jury.

William Penn and William Mead were sent to Newgate Prison, as well as all the jury. The jury were soon released, and, following Penn's advice, brought an action against the Mayor and Recorder for false imprisonment, and won the day. An able lawyer lately wrote of this trial: "It is an instance not simply of a Quaker pleading for the rights of conscience but it is that of an Englishman contending for the ancient and imprescriptible rights of his race."

Reconciliation with His Father.

While William Penn was in prison his father became ill and anxious to see him. He privately paid the fine for William and his companion, and they were released. As he drew near the end of his life the Admiral saw that there were other things more important than the honour of the navy or the glory of the Court. He became more loving and tender, and he and his son were more united in all things. His greatest disappointment during the prime of life had been the religious disposition of his son; but his greatest comfort towards the end of his

life was seeing that son living the life of self-denial he had so opposed, and dedicating himself to the service of God.

One day, soon after his father's death, William Penn was preaching, when he was again arrested, and the same magistrate who had been so harsh with him before sentenced him to six months' imprisonment at Newgate.

His Marriage.

When he was set at liberty, he paid a short religious visit to Holland and Germany. On his return, in 1672, when in his twenty-eighth year, he married Gulielma Maria, the daughter of Sir William Springett, who had been an officer in the Parliamentary army. She was beautiful, talented, and good. William Penn's friendship for her soon became love, and he won her to be his wife. They lived for a time at Rickmansworth, a few miles from Chalfont, where her home had formerly been with her mother and her stepfather, Isaac Penington. This was a beautiful marriage; she helped him in his earnest desires and made life more happy for him. The few months after his marriage were one of the few holidays William Penn ever took in his life.

In 1677 William Penn again travelled in Holland and in Germany.

Among the interesting people he met during his journey was the Princess Elisabeth of

the Palatinate, daughter of the King of Bohemia and grand-daughter of James I. She welcomed him kindly to her home, and with several of her friends held a number of religious meetings, where he spoke to them earnestly and reminded them of the importance of serving the Lord with the whole heart. She also arranged a meeting with her servants, whom he addressed. Her earnest letters to him afterwards prove that this visit did not result in a light impression, but was a real help in deepening the spiritual life.

CHAPTER II.

Proprietorship and Colonisation of Pennsylvania

William Penn, as a young man, had always felt an interest in America, then a new land of adventure and promise. He had known much about some of the settlements there, for Lord Berkeley had sold his share of New Jersey, amounting to half of that State, to a man named John Fenwick, in trust for Edward Byllinge, and when there was difficulty between these two—both Quakers—William Penn settled it amicably, and was made a trustee. This gave him much to do. He made terms with Lord Carteret, the owner of the other half of New Jersey; and then almost alone he prepared the constitution of that province. The knowledge gained in this experience was very valuable to him when, in 1680, he began to form that plan for the government of Pennsylvania which was his greatest achievement.

Admiral Penn had advanced money to the Government for naval purposes, and at his death £16,000 was due to him. William Penn petitioned the Privy Council that this sum might be paid by a grant to him, by

the King, of land adjoining the territories of Maryland and New Jersey. After much difficulty and delay this was granted, and the patent was executed in 1681.

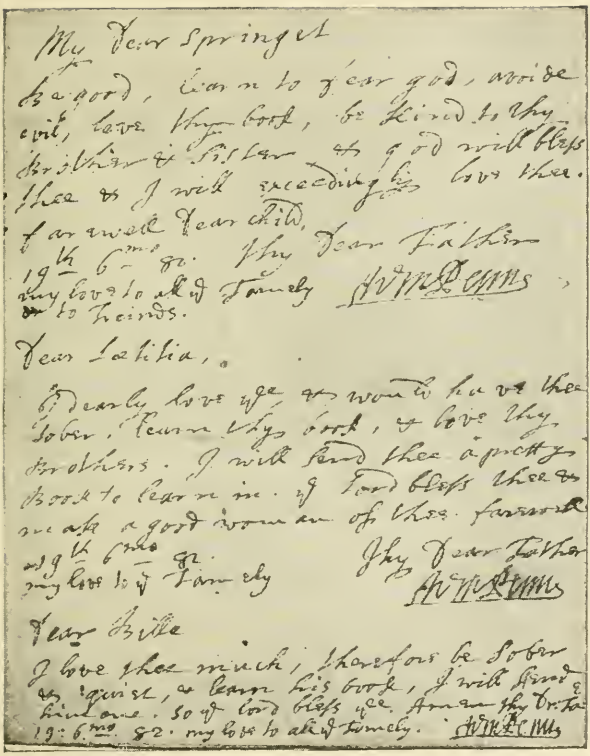
This was the immediate occasion of his great venture. Penn wrote to a friend that he "so desired to obtain the new land as that I may not be unworthy of God's love, . . . and that an example may be set up to the nations, . . . that there was room there [in America] for such an holy experiment."

The deed of grant made William Penn the owner or proprietor of Pennsylvania, a country as large as England. This deed was on parchment, "each line underscored with red ink and the borders georgeously decorated." It is now in the Division of Public Records in the State Library at Harrisburg, in Pennsylvania.

First Visit to Pennsylvania, 1682-1684.

In Eighth month (August), 1682, this brave man, with a moral courage grander than that of the soldier, sailed from Deal, on the ship "Welcome," to the land of his earnest care. There were about one hundred passengers, mostly Friends from Sussex, to which county he had moved in 1676.

No doubt he felt enthusiasm, but he was leaving his dear wife and children, and a



My Dear Springet

Be good, learn to fear god, avoide evil, love thy book, be kind to thy brother & sister & god will bless thee & I will exceedingly love thee. farewell Dear child,

19th 6mo 82. Thy Dear Father

my love to all ye Family to Friends. Wm Penn

Dear Laetitia,

I dearly love ye & would have thee sober, learn thy book, & love thy brothers. I will send thee a pretty Book to learn in. ye Lord bless thee & make a good woman of thee. farewell

19th 6mo 82. Thy Dear Father

my love to ye Family Wm Penn

Dear Bille

I love thee much, therefore be sober & quiet, & learn his book, I will send him one. so ye Lord bless ye. Amen thy Dr. Fa

19: 6mo 82. my love to all ye Family. Wm Penn

Autograph Letter of William Penn to his Children, just before leaving England on his First Voyage to Pennsylvania, on the Ship "Welcome," 1682.

voyage was then a matter of much more risk than it is now. The ship had a "prosperous voyage of three months," though some of the passengers had small-pox. William Penn was helpful, "and contributed to the necessities of the sick."

What did he look like, does some one ask? The pictures and statues we so frequently see, representing him as being very stout and old, and with a large curly wig, were not taken from life and may not be quite correct.

The noble face in the painting of him when he was twenty-two, which is supposed to be authentic, must have developed strong lines and manly expression, and we can imagine this hale man of thirty-eight years, just in the prime of a noble manhood, as he stood on deck while the vessel was gliding up the Delaware River, Eleventh Month, (November) 6th, to New Castle.

The Swedes and Dutch, who had been there for some time, as well as the Friends who had lately preceded him, were glad to welcome him.

He soon laid out a plan for a city between the Delaware and Schuylkill Rivers, and called it Philadelphia, meaning "brotherly love."

He desired the commissioners to lay off ten thousand acres for the boundaries of the town. If this had been agreed to, it would

have included nearly all the suburbs which have since been added to the city; but some of the commissioners thought this too large, and it was limited to one mile north and south on the Delaware, and reaching back to the Schuylkill River two miles.

After attending to a few such matters, he went to New York, but returned soon.

Treaty with the Indians.

He then made that famous treaty of which tradition tells, though there are no contemporary records. It was made under the great elm at Shackamaxon, now called Kensington, in the northeastern part of Philadelphia. An Indian village was situated there at that time.

Although this land belonged to him as granted by Charles II, for money which the King owed him, yet William Penn thought the Indians ought to be paid for it, and this had been done in part before he came to America.

The Indian council fires were burning, the foliage had on its autumn dress, and under the elm tree were the chiefs of the Lenni Lenape tribes, without weapons, for no warlike arms were allowed. The most prominent among the chiefs was the great sachem Taminen, spoken of as one of nature's noblemen. As they waited there, a barge appeared on the river "floating the broad pennant of the Governor." Near the helm

was William Penn, only different from the other Friends in having a blue netted scarf around his waist. Taminen, as they drew near, put on his chaplet, surmounted by a small horn, the emblem of kingly power, and then informed the Friends, as they landed, that they were ready to hear the Governor.

William Penn began his address to them (so we gather from the accounts that have come down to us), by saying:—

"The Great Spirit rules in the Heavens and the Earth. He knows the innermost thoughts of men. He knows that we have come here with a hearty desire to live with you in peace. We use no hostile weapons against our enemies; good faith and good will towards men are our defences. We believe you will deal kindly and justly by us, as we will deal justly and kindly by you. We meet on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love."

Then he read them the treaty which told them:—

"We will be brethren, my people and your people, as the children of one Father. All the paths shall be open to the Christian and the Indian. The doors of the Christian shall

be open to the Indian, and the wigwam of the Indian shall be open to the Christian."

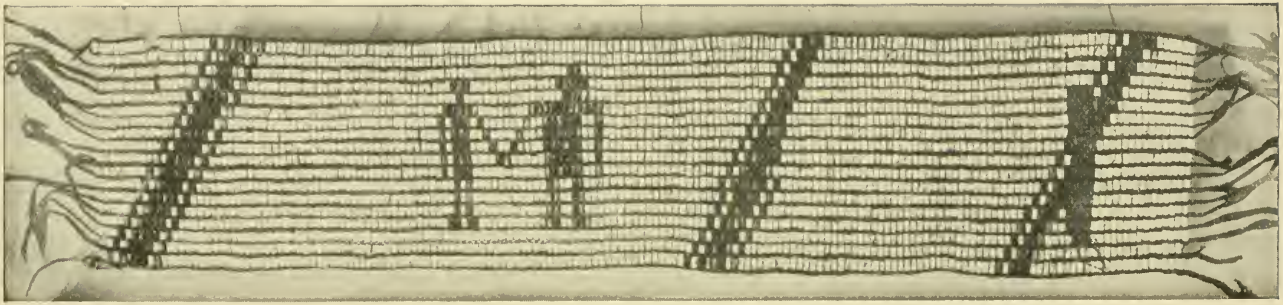
The final pledge was:—

"We will transmit this league between us to our children. It shall be made stronger and stronger, and be kept bright and clean, without rust or spot, between our children and our children's children, while the creeks and rivers run, and while the sun, moon and stars endure."

The Indians evidently felt the sincerity of the Governor's speech and heartily gave the belt of wampum as a pledge of friendship. "We will live," they said, "in love with William Penn and his children as long as the moon and stars shall endure."

This pledge was not bound by any oath, nor by signatures or seals, and the terms seem to be written nowhere but on their hearts. "There they were written like the laws of God." It was of this treaty that Voltaire, the famous French writer, said that it was "the only treaty between these people and the Christians that was not ratified by an oath and was never infringed."

The famous elm tree under which the treaty was made blew down in 1810. An interesting story is told about it. During the war of the Revolution, General Simcoe, the British Commander, was quartered near, and his soldiers cut down many of the trees



Wampum Belt, given by the Indians to William Penn, at the Treaty, Philadelphia, 1683
Presented by his Great-Grandson to The Historical Society of Pennsylvania.

for fuel; but the General placed a sentinel under the tree, so that not a branch of it should be hurt.

A scion of this tree was in the southeast corner of the Friends' Meeting House grounds on Twelfth Street, above Chestnut Street, Philadelphia, Pennsylvania. Others are at the Quaker Colleges of Haverford and Swarthmore.

The Assembly and the Constitution.

The next step of the Proprietary was to call an Assembly, that they might agree upon rules of government. Those which William Penn had prepared in England were passed with a few alterations, and nineteen added to them, making fifty-nine in all. Among them were the following: All persons who confessed one Eternal God to be the Creator and Ruler of the world, and who lived peaceably and justly, were not to be molested for their religious persuasion or practice. All officers, treasurers, judges, sheriffs, etc., were to be such as professed faith in Jesus Christ, and were to be sober and honest. All children of the age of twelve were to be taught some useful trade or skill. There were to be only two capital offences—murder, and treason against the State. All prisons were to be considered as workshops, where the offenders might be industriously, soberly and morally employed.

Afterwards Penn divided the land into counties and appointed sheriffs to each, and then called for an election for members to sit in the Council and the General Assembly in the following spring.

Soon William Penn was at liberty to meet Lord Baltimore, who seemed very polite. The latter had received the grant of Maryland, and had mostly peopled it with Roman Catholics; but he nobly allowed liberty of conscience to all who came to live in his province. The two Proprietaries found it was going to take some time to settle the differences about a boundary line, and so parted until spring, when travelling would be easier; but the difficulty was not settled for a long time.

Penn Returns to England.

The Governor spent almost two years in Pennsylvania and did much good. At the end of that time there seemed fear that Lord Baltimore's province was going to encroach upon Pennsylvania, as there was some question as to limits granted, which could only be settled by returning to England. There had also arrived from England sad news of hundreds of Friends in prison. William Penn felt that he was needed there, and hastened back, the voyage this time only taking seven weeks.

Soon after his arrival in England Charles II. died and was succeeded by the Duke of York as James II. This new King made no effort to hide his preference for the Roman Catholic Church; but he continued very friendly with William Penn, so that many became jealous, while others asked him to use his power with the King for them. This he did, when the cause was good, for others as well as for Friends. He pleaded with the King to be tolerant in religious matters, and in 1687 the King issued his Declaration of Indulgence which freed eighteen hundred people from prison. This was much gain, but the law was still there. Soon after this the King ordered that informers should not be noticed nor the law enforced. All this was mostly attributed to Penn's influence with the King.

In 1688 the second Declaration of Indulgence was issued. "While repeating the provisions of the first it differed from it in boasting of the appointment of Catholics to civil and military command." Even the Dissenters refused to receive liberty and toleration by an unconstitutional act and at such a price. Seven Bishops, headed by the Archbishop, presented a petition against it. They were sent to the Tower, were tried and acquitted—to the great joy of the people.

William Penn, being intimate with the King, shared in the blame for the King's conduct.

The people were by this time fully convinced that James, who was a Roman Catholic, as was also the Queen, intended to re-establish the power of Rome in the country and to act without regard to the Constitution. Events moved rapidly. William of Orange, son-in-law of James, was invited by many of the most influential men to come and secure the Crown. A large number flocked to his support. King James was overwhelmed; and although he had formerly been a courageous man, he soon gave up his kingdom and followed his wife and son to France. Penn lost a friend in King James, who always seemed to cherish a real regard for his straightforward adviser.

Public Cares and Troubles in England.

We have not forgotten the band of people,
In that delightful land which is washed by the Delaware's waters,
Guarding in sylvan shades the name of Penn, the apostle.
Stands on the banks of its beautiful stream the city he founded,
And the streets still re-echo the names of the trees of the forest.

While kingdoms have passed from one rule to another, these people have spent the time mostly in quietness and increasing prosperity.

Once they were alarmed by the report that an uprising was being planned by some of the Indians; when Caleb Pusey, one of the Council, informed them that he would "go to where the Indians were said to be assembled, provided the Council would appoint five others to go with him unarmed!"

They started on horse-back, and instead of meeting five hundred Indian warriors, as they had been warned, they found the old king lying quietly on his bed, the women at work in the fields, and the children at play. The king asked what they had come for? They told him the report which an Indian woman had brought them. He said: "The woman ought to be burnt to death"; they had nothing against the English. " 'Tis true there are about fifteen pounds behind yet of our pay from the land William Penn bought, but as you are still on it and improving it to your own use, we are not in haste for our pay, but when the English come to settle it, we expect to be paid." He added: "As God has given you corn, I advise you to get it in, for we intend you no harm."

About this time William Penn wrote them of his desire to be with them, and said: "Depend upon it, Pennsylvania is my worldly delight and end of all places on earth." But he could not go to them, for the revolutions in the kingdom had made

his affairs quite critical. He was accused of having private communication with James II. in France, with intention of bringing him back to England; so it would not be wise for him to go to Pennsylvania, as it would give his enemies opportunity to say that he had fled to escape punishment.

Very soon he was called before the Lords of the Council, when he said he had done nothing but what he could answer before God and all the princes in the world; that King James was always his friend and his father's friend, and in gratitude he was the King's friend, and did ever, as much as in him lay, influence him to his true interest.

Nothing was proved against him, but he was "required to give sureties" for his appearance. At the next term he was cleared in open court.

In 1690 Penn was again arrested on a charge of holding secret correspondence with the former King. On his release William Penn thought he could return to his beloved Pennsylvania; but King William had gone over to Ireland, where James had possession; and Queen Mary, in her anxiety, had eighteen persons arrested who, she feared, were in conspiracy with King James. Among them was William Penn, who was sent to prison for some time; at his trial nothing was proved against him, and he was liberated.

Again he prepared to cross the ocean, but within a few days of sailing he learned that William Fuller, who was afterwards called by Parliament a cheat and an imposter, had accused him, and a warrant was out against him. Messengers had been sent to arrest him at the funeral of his friend, George Fox; but they made a mistake in the hour and so missed their purpose. He concluded that it would not be wise for him to attempt to leave England while under suspicion, neither did it seem necessary for him voluntarily to give himself up to the authorities, when he knew that he was innocent of the crime they accused him of; so he settled down to a life of seclusion in London.

Here his friends visited him, and he wrote a number of pamphlets and larger works, one of them on the desirableness of peace and the truest means to obtain it—to wit, justice and not war. In this he proposed that as each country had some kind of Parliament, so each should send a certain number of delegates to a European Diet, to be held yearly or more frequently, if necessary, to settle matters of dispute, and that they should vote by secret ballot. This seems a forerunner of The Hague Court.

His enemies in Pennsylvania sent reports to England that Pennsylvania was going to ruin because of the poor management of its

Governor. King William believed the reports his ministers brought him, and gave the government of the colony to Colonel Benjamin Fletcher, Governor of New York. Because of this act, William Penn had absolutely no authority in Pennsylvania. He bore this trial patiently, although it was a great disappointment, for he had hoped to give to the world a perfect pattern of government and a virtuous and happy people.

The new Governor tried to make the colonists help in preparations for war, which they positively refused to do. In the short time he had control they paid him more in taxes than William Penn ever received. There was cause for rejoicing in Pennsylvania when, in 1694, William Penn's government was restored to him by the King and Queen. But some domestic matters and probably lack of money prevented him from hastening to America. Yet for the next five years Pennsylvania enjoyed great prosperity.

In the meantime there had been a wonderful change in public opinion in favour of William Penn, and his time was divided between preaching to crowded audiences throughout England and the care of his family.

Death of William Penn's Wife.

William Penn's crowning trial came when his sweet wife gradually failed in health,

and passed from earth in 1693, just after she had the comfort of knowing that the King had expressed his wish that her husband should feel himself entirely at liberty.

Two years after the death of his wife, he married, at the Friends' Meeting House, Bristol, Hannah Callowhill, an excellent and highly esteemed woman and a very helpful wife to him. This was in Third Month (March), 1696.

Second Visit to Pennsylvania, 1699-1701.

At last, in 1699, after seventeen years of absence, the Governor of Pennsylvania prepared to return to the land of his choice. His family, except his son William, sailed with him on the ship "Canterbury." He took with him also a young Quaker schoolmaster, James Logan, and made him his secretary. James Logan was born in Ireland, removed to Bristol, where he taught in a Friends' school, and was twenty-five when he accompanied William Penn. He showed such marked capacity for business and administration that his services became indispensable, and when Penn returned to England in 1701, he "not only continued him as Secretary of the Province, but gave him a general charge both of the government and property."

For forty years he held high office, looked after the Penn estates, and was the great

"Slate Roof" House, Second Street, Philadelphia, Penn's Residence on his Second visit to Pennsylvania, 1699-1701. Taken down 1867.

leader of the Proprietary Party of the Assembly. Like Penn, Logan knew how to win and keep the confidence of the Indians. It was largely due to him that friendship and alliance between them and the Province was so long maintained.*

When William Penn reached Philadelphia, he took a house, known as the Slate-roof House. Here his son John was born; he was called the American because he was the only child of William Penn born in America. William Penn received from the people a promise of faithfulness to the King and the Proprietary. In reply he urged the maintenance of virtue and justice, and the passing of a law to prohibit the sale of rum to the Indians, also one with reference to the marriage of negroes.

Soon the family moved to Pennsbury Manor, on the banks of the Delaware, nearly opposite Burlington, New Jersey. The manor estate reached nearly two miles along the Delaware, on ground purchased from the Indians. The Proprietor had sent out from England, walnut, hazelnut, fruit trees, hawthorn, and a variety of rare trees and roots, and ordered wild flowers to be transplanted to his garden. It is told that once the Governor entertained so many Indians that a table was spread in the avenue, and among

* See Albert Cook Myers, Immigration of the Irish Quakers into Pennsylvania, 237ff.

the dishes provided were one hundred turkeys, besides venison and other meats.

Return to England.

William Penn was not allowed to remain long in this land, where he had undoubtedly spent some of his happiest days, for he received word that an effort was being made in England to give the several Proprietary governments to the Crown. Before he sailed in the autumn of 1701, he held a Council for the Indians at Pennsbury Manor. A wonderful sight it must have been on the shore of the Delaware. They kindled their fire on the lawn and performed their dances around it, with songs and shouts. Before this they gathered in the mansion and renewed their promises of faithfulness. "They never first broke covenant with any people."

Besides his public cares Penn found a heavy burden when he returned to England —the heaviest that a parent can bear. His son William had gone into the gay and evil company of the Court, and had lived a life far unlike that desired by his father. He sent him to America, and told James Logan to encourage him "with pleasant and good entertainment, little journeys, visits to the Indians," etc., and added: "The Lord pity and spare in His great mercy: I yet hope." But his son was always an expensive anxiety

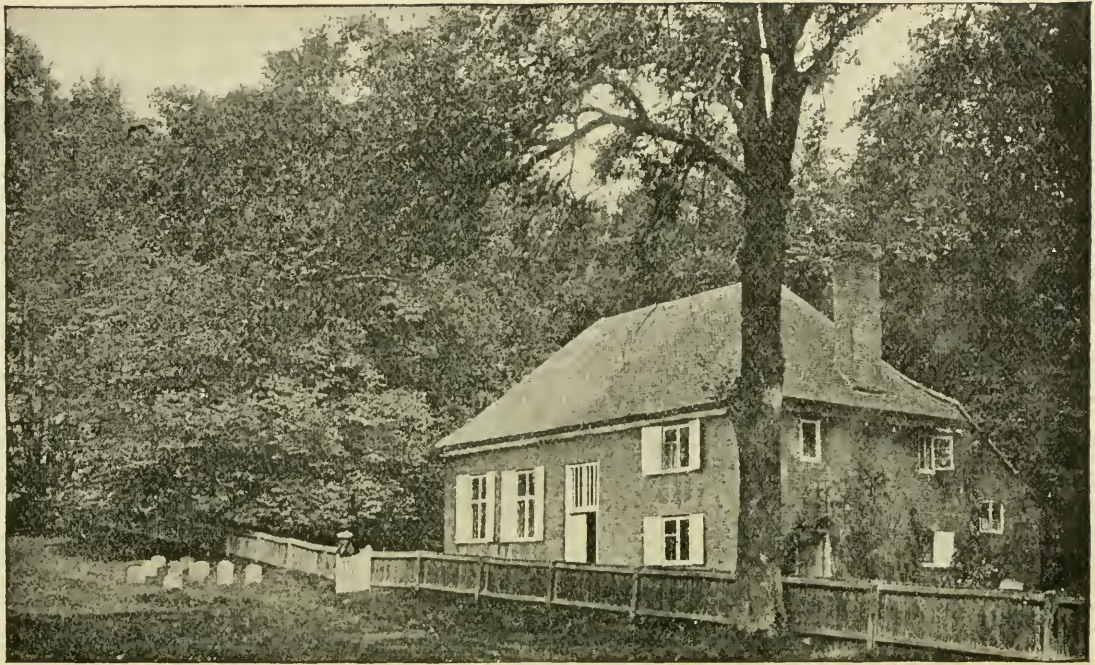
to him, and died young, after a career of dissipation.

Soon after his return the bill with reference to Proprietary Government was defeated in Parliament, yet it seemed liable to come up at any time in the House of Commons; it was therefore necessary for one so interested to remain near.

All the time William Penn had enemies making trouble for him both in England and America. New Jersey had cast aside proprietary government and surrendered to the Crown. Lord Cornbury was sent there under the Queen. Dissatisfied people of Pennsylvania flocked to him and made trouble. William Penn at last became so reduced in money that he thought of selling his government. A fraudulent claim was also made on him by his English steward, Philip Ford.

It did not seem right for William Penn to yield to these demands; indeed, he had not the money to do so, and the next we hear of him is that he was arrested at Gracechurch Street Meeting, and imprisoned in the Fleet prison for debt. He was in prison nine months. At that time the Fords consented to yield half their claim and were paid the rest by Friends, who received a mortgage on Pennsylvania for the amount.

Through all his troubles William Penn maintained his quiet trust in God.



Friends' Meeting House, Built 1688, and Penn's Grave at Jordans, Buckinghamshire, England.

The next few years were rather sad ones, except for this strong anchor, as after a stroke of paralysis or apoplexy in 1712 his mind seemed to weaken gradually, so that he forgot much that was passing around; but he always kept his loving, trustful spirit, until in the year 1718 he passed to that better country where "beyond these voices there is peace." His body was laid in Jordans burial-ground, without a monument.

William Penn was earnest in his desire for freedom of the slaves when but few others agreed with him; his treatment of the Indians proved his wisdom in its success. The William Penn Charter School, one of the largest and best schools of the City or State, remains a monument to his enlightened care for education. He advocated placing the power of government with the people, at a time when he could have held that power entirely in his own hands; and this when a monarchy seemed to wise men to be the only way to govern.

And in his great home, Pennsylvania,

"His door was free to men of every name,
He welcomed all the seeking souls who came,
And no man's faith he made a cause of blame."

(From the Life of Penn, No. 14, Friends' Tract Association, London, 1917, as adapted from "Quaker Biographies," Vol. I., Philadelphia, 1916.)

Penn in old age—the Bevan bust

LIBRARY OF CONGRESS
0 014 310 746 2